

# BRA Hearing for Kensington Place Proposal Set for September 11

*Theater Supporters, Chinatown Groups Expected to Protest the Proposed Building Today*

By Adam Smith

The Boston Redevelopment Authority will hold a hearing for the Kensington Place proposal on Sept. 11 at 2 p.m. at City Hall on the ninth floor in room 900.

Kensington Place is a 30-story, 336-unit luxury apartment complex that will be built on the corner of La Grange and Washington Streets, if approved by the BRA and the Zoning Commission.

At the hearing, the BRA's board will make decisions regarding a zoning mechanism, called a Planned Development Area designation, which would allow the building to rise to 30 stories in an area mostly zoned at 15 stories. The project's developer

is Kensington Investment Company, whose director is Alan Lewis of Grand Circle Travel, Inc.

A total of 15% of the building's apartment units would be so-called affordable. Ten of those units would be affordable to lower income people.

Some community groups and Chinatown residents have been opposing the project because of its proposed height,

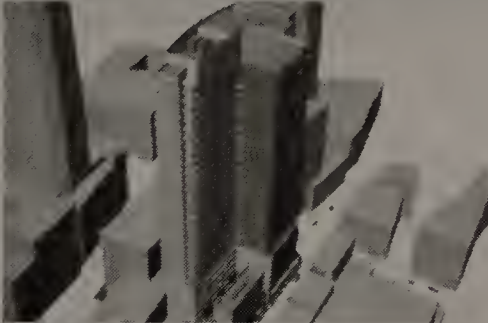


Image of Kensington Place

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# SAMPAN

Sept. 5 Sept. 19 Vol.XXXI

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H-1B 申請將有重大變化

## Moving on up! ACORN Preschool Students, Parents Celebrate Graduation

By Adam Smith

Camera flashes lit up the auditorium. Proud parents aimed their camcorders at the stage. Mothers darted over to their daughters and sons, who were dressed in graduation gowns. They fixed their children's hair, straightened their caps.

They watched as their offspring were handed diplomas, signaling a new step in their children's educational pursuits and a completion to years in the classroom.

In some ways the scene mimicked a scene so familiar to college-city Boston: university graduation ceremonies. But there was one big difference: Those strutting across the stage in caps and gowns were only about five years old.

Acorn Child Care Center, a 31-year-old Chinatown preschool, was celebrating its graduating class of 2003.

The event last Wednesday marked the end of two years of participation in bilingual preschool for the 31 students. It also marked a time for celebration for the parents.

As a few of the children danced around on the stage, inviting attention from the attendees, some must have wondered: If only these children knew their back packs are only going to get heavier from here on...



Sammi Chen gets her hair and cap fixed at preschool graduation/ photo by A. Smith

## Chinatown Says What It Wants on Parcel 24

By Adam Smith

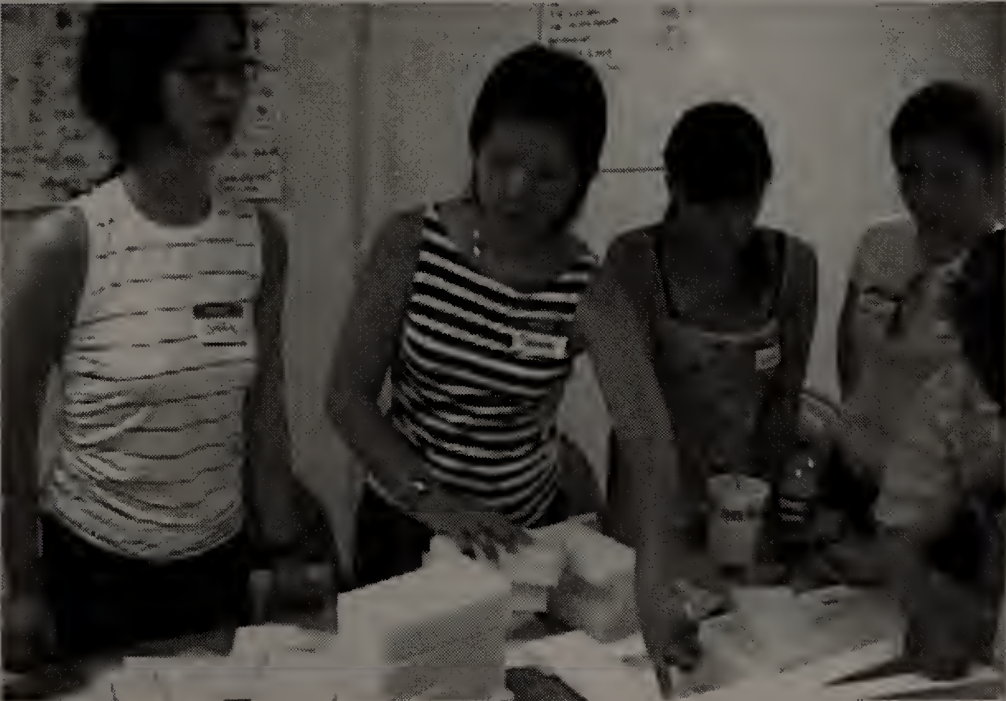
How do you find out what a community wants to see in a development project? You ask them.

At least that's what a group called Hudson Street for Chinatown did when it wanted to find out what Chinatown residents and others wanted to be built on Parcel 24, a Hudson Street parcel that will be open for development when the Big Dig is completed.

Holding a community design forum on Aug. 16, the group took the ideas of more than 60 people, who were former Hudson Street residents, Chinatown residents, activists, architects, and others, to create a list of what could be built on the lot.

The group was broken down into three teams, each deciding the amount of affordability for the project, the

CONTINUED PAGE 8



Design forum for Parcel 24

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# It's A Tough, Tough Fashion Time For Asian Americans

One of my biggest vices in the last five or six years have been fashion magazines and clothes. Like so many young women from suburban America, I too have spent countless hours observing and analyzing each page with the latest fashion trends and the season's newest "reds" and "blacks". I remember going through my closet, scouring for unwanted items on which to perform trendy makeovers. In all the years I have never encountered a fad that I cannot tear or sew to make suit my own style and taste...until the recent fashion season. These days Eastern flavors are "in", and those who poo-poo the intricately lavish silks and colors might as well be "out". Somehow I have yet to figure out a way to tailor to this seemingly convenient vogue to the Asian-American image. Why is it chic for everyone to appreciate the Far East fashion statement except for those of Far East descent?

Normally I would be ecstatic over anyone's admiration of the Eastern culture. I would have been overjoyed to see others taking notice of an ethnic race that has been undermined for such a long time. Yet this time, I am boggled, perplexed, and perhaps even a bit envious to see others enjoy something that I, unofficially, cannot.

One of the unwritten cardinal rules of being an Asian-American is that you are neither Asian nor American, but a separate race that combines factors of each. Asian-Americans. Fully westernized, most Asian-Americans identify more with their non-Asian comrades rather than their Asian counterparts. After all, Asian-Americans wear the same name brands and styles just as the white, black, or Latino groups one would come across on the street. They all talk in the same vernacular, have the same idioms and street expressions, and communicate with the same body language. In other words,

without their Eastern exteriors, Asian-Americans would have long been accepted into the culture of "Americans".

And here is where the problems lies: The road to being accepted as a true American have been so long and arduous for the Asian-American community that one spark, one glitch, one thought of "gee, you look very exotic" can undo years of hard work. Wearing those Eastern infused clothing is just one of such sparks, because it enhances the non-'caucasianess' that is already present in Asian features.

Such is the dilemma when it comes to the trend and acceptance. One cannot be accepted, or considered to be cool, if one does not have the right attire, but on the other hand, obtaining these fashionable threads would mean returning to square one on the "Americana" game board.

With the new school year starting, there is always the perennial argument of whether schools should just implement dress codes, uniforms, to make the whole fashion trend dilemma easier on the students and lighter on the parents' wallet. But uniforms and such aside, acceptance of Asian-Americans as simply "Americans" needs to come from something more profound than just skin-deep issues. When the black man is able to high-five a fellow "bling-bling" drizzled Asian and call him "brotha" without the subconscious thought of a "yellow man trying to be black" and a Latina should be comfortable exclaiming "chica" at her yellow-skinned salsa mate without thinking that Asians can actually grind, then maybe we can all put on our chongsams and cha-cha the Dragon dance down the street. Until then, I and the rest of the Asian-Americans will wait for the next new thing in fashion, and we can again join the race for trends.

## AMER-ASIAN IDENTITY



Opinion by Sampan Columnist Liang Qu



## PICTURE OF THE BIWEEK

The man on the left is Rob Kim, and the man on the right is Giles Li. They are acting a scene from "Hung Bao," a short play by Gordon CC Liao. The performance was part of the Asian American Theater Collaborative's debut production, "Check All That Apply" on August 23.

## Chinatown Resident Association Election

The Chinatown Resident Association recently held its elections. Here are the results and area represented: **Henry Yee/ Tai Tung**; **Sik-Lun Yan/ Quincy Tower**; **Sylvia Chan/ Mass Pike Towers**; **Chong Chow/ Hudson Street, Harvard Street and Tyler Street**; **Chong Chow/ Oak Street, Johnny Court, Mei Wah Village**; **Qiu Qing Yu/ South End, Castle Square**; **Sou Pong Lo/ South Cove East**; **Siu Ching Tsang/ Downtown, Mason Place and Chu Xie/ Central Chinatown.**

# SAMPAN

WWW.SAMPAN.ORG

200 TREMONT ST., BOSTON, MASS. 02116  
(617) 426-9492; FAX: (617) 482-2316

**English Section:**  
Editor and Main Reporter:

**Adam Smith**  
ENGLISHEDITOR@AACA-BOSTON.ORG

Layout and Page Designer:  
**Adam Smith**

Volunteers:  
Writers: **Liang Qu,**

Copy Editor: **Amy Chin**

**Chinese Section:**  
Editor, Translator, Reporter,  
Page Designer:  
**Anita Chang**  
ANITA@AACA-BOSTON.ORG  
Volunteer: **Sean Wong**

**Marketing and Advertising:**  
Marketing Manager: **Catherine Chang**  
SAMPANADS@AACA-BOSTON.ORG

**Printer:**  
Graphic Developments, Inc.

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## Kensington/FROM FIRST PAGE

use of a Planned Development Area designation, and use of eminent domain takings to clear the site for development, and the destruction of the 1908 Gaiety Theatre, which is on the site.

Some Gaiety supporters and Chinatown groups are slated to protest the project this afternoon, outside the Massachusetts Historic Preservation Conference at Emerson College.

"The close proximity of the Gaiety to Chinatown, a vibrant but fragile...neighborhood sorely in need of cultural facilities and subsidized housing, presents a challenge for the developer to refine their plan to the acceptance of public spirited Bostonians," said Gaiety supporter Steve Jerome.

The theater was recently denied landmark status by the Boston Landmarks Commission. Kensington has said that it

wouldn't be feasible to build around or on the theater. Theater supporters disagree.

Objecting to the use of the Planned Development Area designation, critics say that the building's site should meet a minimum one-acre zoning requirement. To assemble an acre-sized site, Kensington has claimed sidewalks and streets and other properties as part of the development site.

Others have supported the project because they think it will rid Chinatown of a strip club on the site and because they think it would offer a more attractive alternative to what's on the site now, which includes dilapidated buildings. Kensington Investment Company has owned many of those dilapidated buildings for about 15 years. The hearing is open to the public.

At right is an old ad for the 1908, Clarence Blackall-designed Gaiety

Vol. 21 No. 19

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# Strong-Arm Crimes Are Up; Weapon Use Down in Chinatown Say Police

By Adam Smith

Strong-arm robberies and other crimes are on the rise in the Chinatown area, said police at the Sept. 3 Chinatown Safety Committee meeting, but assaults and burglaries are down.

Police said that during July and August, weapon use was down, and that most robbers were using physical force instead. Many of the robberies happened in Chinatown during the very early morning hours.

"Some of the victims are down there for the wrong reasons, anyways," said Captain Bernard O'Rourke, of area A-1, which includes Chinatown.

He said that in the two summer months, many of the robbery victims were people seeking to buy drugs or solicit prostitutes.

Because of an increase in

crime in Chinatown and city-wide, O'Rourke said that police are arresting many people on warrant arrests. Police made 49 warrant arrests in the neighborhood in July and August. Police continue to patrol on bicycles in Chinatown as well, said O'Rourke.

The corner of Kneeland and Washington Streets appears to be a particularly high-crime incident area, said the O'Rourke. Other crimes are dispersed throughout the neighborhood.

One Hudson Street resident said that recently 47 tires were slashed on his street. Police caught the perpetrator.

A young woman who lives on Beach Street and was a neighbor of the man who was murdered on Tamworth Street last month said that she feels unsafe outside her own apartment.

"If there are drug dealers

right outside my apartment, what am I supposed to do?" she said. "I'm still scared, you know."

The woman said that though the Safety Committee meetings are at 10:30 a.m. on weekday mornings, the murder of her neighbor prompted her to take a day off from work to attend the meeting.

No arrest has been made yet in the murder.

Elderly Chinese people were shook up by the murder, said the woman, and they will carry around cash so that if they are approached they won't be attacked.

Police said they should call 911, and that interpreters are available to take calls in Chinese.

Referring to the murder, Officer Tom Lema said, "This is our worst nightmare."



## A Cappella Group VariAsians Start Scholarship, Release CD

The VariAsians, a Boston Asian American a cappella group, will host a fundraising concert to benefit their newly established Asian American Arts Scholarship, at the Somerville Arts Theatre, November 20 at 6 p.m.

This scholarship was established by the group to support and promote Asian American students interested in pursuing the performing arts. The concert will include 11 area performers and music groups who will entertain with folk, rock, gospel, spoken word, and a cappella music.

"We want to give Asian Americans an opportunity to pursue arts -- a route that was not often available to us when we were growing up," stated Sophia Moon, a member of the VariAsians, in a press release.

In related news, the a cappella group is releasing its debut

CD. On the disc, the VariAsians combine soul and R&B with elements of traditional and modern East Asian music.

"We've worked extremely hard and are proud to have produced this Asian American art piece. The diverse song selection represents the varying taste of our members," stated Robin Lang, a member of the group.

VariAsians was founded in fall of 2001. Currently the group consists of ten members with roots from the United States, Philippines, China, Malaysia, Vietnam, Japan, and Korea.

The CDs will be sold for \$15 each. A portion of the proceeds will go to the VariAsians Asian American Arts Scholarship Fund.

To purchase the CD, e-mail Variasians@comcast.net or call Binh Nguyen at (508) 308-1348.

# Kam Man Mall Opens in Quincy



By Cindy M.L. Wong

With the grand opening of Kam Man's mall on August 2, stores are beginning to blossom with business. At least 30 stores are up and running and in the next few weeks, ten more are expected to open. Wen Wu, Kam Man's general manager and Ronald Pang, the mall manager are hoping to have at least 60 stores open by the end of the year.

With the ever-growing Asian population in Quincy, Wu is excited with what he calls a "new adventure."

"Kam Man Market and Mall is the first [such] combination in

Massachusetts," said Wu.

Attracting the Asian American Bank to open another branch at this location was an important strategic move by the Kam Man management, according to Wu. The bank's grand opening was August 19.

One of the malls other anchors, is the Book and Video Store. According to Wu, it holds the largest and best collection of Chinese books in the Boston area. The store also sells a variety of Asian movies, magazines, DVDs, VCDs, and CDs.

Amongst the profusion of gift shops at Kam Man, many other products and services are sold. While strolling through the giant

Asian mall, you can get your clothes tailored, buy bed linens, crystals, software, herbs, clothing, incense and flowers, sign up for Direct TV or subscribe to a cell phone service, and visit a phone card shop.

In an effort to attract Asian and American customers, Kam Man is hoping to develop a community center that would provide space for exhibits, talks, and seminars on Asian American issues. The mall is planning to collaborate with the Chinese newspaper, The Sino American Times Boston Edition, to help coordinate activities in the community center. The mall will also offer shopping tours.



The Boston Redevelopment Authority will host a public meeting regarding the:

## Lafayette Lofts Project

88 Kingston Street  
South Station Economic Development Area

Undergoing Small Project Review pursuant to Article 80 of the Boston Zoning Code

**Tuesday, September 16, 2003**

St. James Church, 125 Harrison Ave, Boston  
**6:30 PM**

The Application for Small Project Review, submitted by Kingston LLC, proposes the rehabilitation of an existing building to contain 42 residential units.

Copies of the Application for Small Project Review may be viewed at the Offices of the BRA, 9th Floor, Boston City Hall, Monday-Friday 9:00 AM-5:00 PM.

Written comments by September 19, 2003 may be directed to:

David Hanifin,  
Senior Project Manager  
Boston Redevelopment Authority,  
One City Hall Square  
Boston, MA 02201

Cantonese translation will be provided during the meeting.

**Harry Collings**  
Executive Director/Secretary

Boston  
Redevelopment  
Authority



City Hall 9th Floor  
1 City Hall Square  
Boston, MA 02201  
617.722.4300



# Chinese Christians in Boston Area

## Personal Interviews with Four Area Chinese Christian Leaders

By Adam Smith

Upon moving to Boston, Elaine Mak was delighted to find the Boston Chinese Evangelical Church in Chinatown, and her current church, the Boston Chinese Ministry, on Tremont Street.

When the 22-year old Hong Kong native first came to the United States as a high-school exchange student, she didn't know of any Chinese churches in the western Massachusetts town where she was living. So, she tagged along with her host family to their mainstream Catholic church. She ended up staying longer in the U.S., and two years ago moved to Boston to attend Northeastern University.

Mak, who speaks English with only a slight accent, said she still prefers the Chinese churches to non-Chinese churches.

"I'm more familiar with the Chinese church," she said. One main reason for the preference, she said, is because the biblical names are easier for her to recognize in Chinese. "When you say them in English, I don't know who you're talking about." Another reason is that "I want to serve the Chinese community, too."

Mak is not alone. While there's no solid number, it's evident from interviews with area Chinese religious leaders that many Chinese and Chinese Americans are attending Christian churches in the Boston area.

According to the Boston Chinese Christian Network, 17 churches in the Greater Boston area and other parts of Massachusetts are either Chinese or offer Chinese language masses or services. Some of those churches have even noticed growth in recent years.

The Boston Chinese Evangelical Church's (BCEC) congregation, for example, has been busting at the seams. BCEC's Harrison Avenue building has long been overflowing. Its 250 person capacity is only a fourth of its 1000-person congregation, which attends services in Cantonese, Mandarin, and English at nearby auditoriums. This Sunday, BCEC will open a

new church in Newton, giving new seats to 700 people.

But this apparent trend would be hard to predict by only looking at statistics of popular religions in China, Hong Kong, or Taiwan. In those countries, only a small percentage are Christians. Ten percent of Hong Kong's population is Christian. In China and Taiwan the numbers are even smaller: only three or four percent.

The Sampan wanted to find out more about Christianity among Chinese Americans and immigrants. So we interviewed four area pastors and reverends to find out why they decided to follow the Christian religion, what challenges they've faced pursuing their lifestyles, and their perspectives on this phenomenon.

### Pastor Steve Chin, Boston Chinese Evangelical Church

#### Talk a little about your background...

*I was born in Boston. My father had a laundry in Harvard Square. My mother worked in a sewing factory. My parents worked hard, tried to teach the kids to work hard, study hard, that sort of thing.*

*I went to the Chinese School, the Kwong Kow Chinese School. After regular school, we'd go to Chinese school. So we didn't have time for sports or that kind of thing.*

*Then, I studied to be an engineer at New York University. I got my bachelors in industrial engineering and also I got a masters in public administration and industrial engineering. So, I was hoping to combine technical stuff, expertise and making a difference versus, to helping people make more money.*

#### When did you become interested in becoming a Christian?

*When I was in pre-adolescence, about 12-years old. My parents weren't Christian. They just said, "study hard, work hard, make a lot of money, you'll be happy," you know, that's all there is to life. I saw something more than that. I always wondered, is there a God? Is there life after death? Is this all there is, what you see here? Those kinds of*



Reverend Canon Dr. Thomas Pang, of Boston Chinese Ministry, with his son Joshua and daughter Hei-Yue

*questions... I didn't know the answers.*

*So, what happened, some neighbors, some Caucasian people, who lived in Cambridge said, "oh why don't you come to church with us." They took me to a Baptist Church, and that's when I first heard about God, Jesus, and the Bible.*

#### What did you think about it?

*It was kind of like the answer to the all the questions that I'd been having.*

#### When did you become more serious?

*It was just a part of my life at that point [when I was younger]. But I think in college it was much more the center of my life. When I moved back to Boston...I worked at the Department of Public Health as a senior planner. In almost all my free time, I helped out in the church. I started out helping out in this church. They didn't have much of an English speaking ministry; they had a Chinese speaking ministry.*

#### What happened next?

*They were looking to me for leadership things, and I said I don't know much, and I thought, maybe I should go back to school. Maybe I should be in a seminary and learn more about the bible and help out more, not necessarily as a career, per say, but maybe just being a good lay person. If I'm going to learn about all this other stuff, why not take some time to learn about the bible. So I went to the Dallas seminary. I quit my job, got married, and went to the seminary and that was back in 1976. After I finished biblical studies, I came back and was ready to go back to work, and then the*

*founding pastor said, "Oh, you know we may need somebody to work with the English speaking [congregation]. We don't really have much money, but we need somebody." So they took a step of faith and offered me the job. And that was in 1977. So, at the beginning, I was called the assistant to the pastor, and that meant I was the youth director, the janitor, and the secretary, and what ever else the Pastor didn't want to do.*

#### You went through years of training to be an engineer. How did your parents react?

*My parents are from the Toison Province of China. They taught me to work hard, study hard, make a lot of money and "you'll be happy." That was their philosophy. Coming over, they didn't have anything. That was sort of their immigrant mentality.*

*So, when I said I'm thinking about going to seminary, or even switching careers - and certainly being an engineer, that was seen as a stepping stone to a much more comfortable life, and that sort of thing - they said, "why throw that away? You can just help out. Why throw away your career?" And certainly the idea that my salary would come from people's contributions was kind of a shame. They didn't like it, but they figured 'you're a big boy and you can make your own decisions.'*

#### Did your parents eventually change their minds?

*My parents weren't Christians at that point. But they did eventually become Christian and they come regularly to church and they are glad that I made that choice now. But you know, at that point, they*

*were pretty upset about it. So now my parents are really supportive and come here every week.*

#### Was it difficult to make the career and life-style change?

*Becoming a Christian, I believe that Jesus came to this Earth and came and died for our sins. And so I felt like, wow, if God wanted to do that for me, he must love me. I guess I always knew that money wasn't everything. That's why I was interested more in government work, rather than working for a private industry.*

#### Besides your parents' initial criticism of your choice, was there any other challenge?

*I think that more the concern...would have been my own ability. I chose engineering because I'm good at math and science. [I was a] person that was comfortable in that area. A world of working with people, preaching and teaching, and bringing up-front kind of stuff - that was not the thing that I was interested in, or comfortable with. I was more or less a behind-the-scenes kind of a guy, probably an introvert, rather than an extrovert.*

*So I think perhaps that was a greater concern for me. I would get very, very nervous speaking in front of even a small group of people, so how could I [become a pastor]?*

#### What do you think are some misconceptions about Christianity?

*I think [many Chinese] associate it more with Western kind of things. In their eyes, it's more of a Western sort of religion, and we have our*

CONTINUED NEXT PAGE



Pastor Steve Chin in his Boston Chinese Evangelical Church office off of Harrison Ave.



## Chinese Christians

FROM LAST PAGE

*Eastern religion and that sort of thing. Somehow it's only for the Western people.*

**What are some things about Christianity that Chinese would easily appreciate?**

*Honor your father and mother, in the Ten Commandments, that would be something. Respect for your family, and family being a priority to you, and those kinds of things, would resonate with a lot of Asians. You know part of it is sometimes a work ethic – this protestant work ethic.*

*For some Asians, we have this idea that 'I can just sort of believe in everything and not to the exclusion of anything. So, I'll try all of the Gods kind of a thing, make they all happy.'*

**What do you think about that way of thinking?**

*I feel that there is only one God, one correct God. And at least logically, at least in my mind, you can't, say "oh yeah, you believe in this god and that God and whatever," because they're contradictory, really.*

**Your church's congregation has been growing over the years. Why do you think so many Chinese are Christian despite their being such low percentages of Christians in China, Taiwan and Hong Kong?**

*I would say that Chinese...most Chinese, aren't that religious. I think that in some sense what they worship is money. That's their God. That's what they think about. This is their purpose in life, making as much money as possible. Maybe part of it, we could say, "Well, yeah, they're immigrants, they were poor when they came over, and they're looking for economic stability and prosperity," but the next generation, says, "Hey, you know, my parents, they work hard, they worked in the laundry, the restaurant. We have a nice house. We live in the suburbs." Is that all there is? People are realizing that money is not the answer to everything. That it doesn't satisfy.*

**Reverend Canon Dr. Thomas Pang, Boston Chinese Ministry**

**How did you become interested in Christianity?**

*Starting from elementary school, I studied in Christian schools [in Hong Kong]. That's how the interest in the faith came to me.*

**Were your parents Christian?**

*My parents were not Christians.*

**How did they react to your interest in Christianity?**

*They were very accepting. They respected what I decided. They also saw my change. After I became Christian, I knew more about my responsibility and my duties to my parents. I also become more independent in terms of work and in terms of my knowledge about society.*

**What about when you decided to devote your life and career to Christianity, what did they think?**

*They feel good about me becoming a Christian and a minister.*

**When did you decide to become a Pastor?**

*I've been a pastor since 1982. I was ordained in Hong Kong.*

**How did you make the decision?**

*When I found my theological study, I didn't plan to become a church minister. I preferred to be a teacher, but with more knowledge in bible and theology. So, that's why I went to Chinese university, in the theology department.*

*But I think from a Christian perspective, God will work his ways...During those training years...people around me started encouraging me and asking "Why don't you work in the church? The church is in such desperate need of ministers." The bishop also asked me to consider it seriously. I also felt the need for more church ministers.*

**Did you face any challenges to becoming a minister?**

*I didn't think I was well equipped to do that, because I was such a young person. And my experience was working with young people. And from what I understood of church ministers, their work covered so many things. You have to deal with all kinds of people, all ages, all of their life issues. And I didn't think I was well equipped to do that at that point. I was such a young person. [But I] was told to open up and*

*go through the training, and after that you will be equipped.*

**You didn't face any opposition from your family when choosing Christianity. But other Chinese who make the same decision do. What's your perspective on that?**

*There are two different ways of thinking in Chinese culture. I think the Chinese culture is focused on Confucianism or secular Buddhism. One way is very inclusive, in terms of religion – all good religions work the same way, finally, that's what they think. So, they don't mind if you have other religions, as long as you keep your traditional thinking and traditional life, like respecting parents and those types of things...as long as you keep those, they won't say no.*

*Usually, the traditional Chinese who feel a little [threatened by] Christianity are those who think Christianity is something that is against their traditional understanding, which is basically their attitude about ancestors...and their attitude about family. Even here in Boston, when we do evangelism to people, that's one of the major hindrances. Some of the parents didn't want their kids to go to church. They think that once they go to church, they will break from their family traditions.*

**Still, have you noticed a growth in the number of Chinese going to your church?**

*In the last seven years, the number of people has tripled. When I first came here, it was about 30 or 40 people on Sundays, and*

**CONTINUED  
NEXT PAGE**

Sushi Chef

### WILLY'S STEAKHOUSE GRILL & SUSHI BAR

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Resume and cover letter to: Town of Brookline, Human Resources, 3rd Floor, 333 Washington Street, Brookline, MA 02445.  
[www.townofbrooklinemass.com](http://www.townofbrooklinemass.com)  
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Boston Public Schools



Chinese Christians

FROM LAST PAGE

now we have 90 to 100. And we see the trend of it growing. It has been growing.

It doesn't seem that this would be the predicted path for someone who comes from a non-Christian background...

That's true, because only five to ten percent of the Chinese population is Christian. So, number one that's why we have to do a lot of networking and build a lot of bridges when we do evangelism. We really have to work as a mission, which is quite different from the local Caucasian parishes. For most of the clergy of most of the [mainstream] churches here, their role is more like a parish, which is taking care of the members of the church. They do not need to worry about, or pay attention to, mak-

ing [people] become Christian. They are Christians because they are living in this culture and in the family.

But for us, we have to build bridges. We have to find out their needs first. You cannot just come across a person, a stranger and ask them, "OK come on become Christian, you need to follow us..." It works for some, but most of the time it doesn't work because they don't know what you are talking about. We have to knock into the needs of those people.

Can you give some examples of the needs of those people?

Number one, they have the needs that new immigrants have. They need to be helped in terms of improving their language, so we have ESL (English as a Second Language) classes.

Second, for the young people, it's for their academic work. So, we do have tutorial classes for them.

Third is for their parents. They need to provide a good educational background, a good educational training, for their kids. Any programs that can help children to grow will be well-received by parents. Number one is an arts program, a music program, or even a Chinese school. So, those are some of the channels that we use to start having people come here from populations who are not Christians.

And there is another type of immigrant. These immigrants are basically the intellectuals. And they are basically coming here from China. For this group of people - they are coming across a culture shock when they move here. They also have the spiritual shock, after the breakdown of the communist idealism. So they need to have focus on life. They need to have a perspective on life. But they found that [communism] just doesn't work. For this kind of eagerness, Christianity becomes a really solid reality for them. For this group, they would really like to have more bible study.

And there's a group of people who are just stuck in the turmoil or the hardship of living here, while still being influenced by the traditional religion of China. So they feel a lot of negative feelings against [Christianity]. For this group of people, we do need to use the phrase: "Before you plant the seeds, you need to prepare the soil." For this group of people, [we need] to do something to prepare the soil. We have programs like First Night Boston. We have outreach work for those unemployed people. We have employment workshops for them. As Christians, we need to provide help to the needs of these people. On the other hand, it is a kind of clearing the soil stage. Once they went to church and after they've gone through all those processes, I get a lot of positive feedback. They ask "Oh why do you do this?"

There's another group. They are young people. They are international students, basically. For these young people their primary language and culture is Chinese. It's really not easy for them to go into the mainstream [American culture] - no matter for entertainment or cultural life. All those things, they just participate as a tourist or an outsider. It's hard for them to feel a sense of ownership. They really need community. They really have a kind of spiritual urge, especially because it's a time for most people to build their identity.

So, there's a social need, there's a spiritual need, there's an emotional need for this group of people. So church, or a special fellowship, provides this need for this group of people.

And there are the children of the second generation immigrants. For this group of people, they are living in two worlds. When they go home, their families are still using a traditional Chinese way of living - the language, the relationship between parents and children, the expectations of the family achievements, and the focus on family togetherness. But on the other hand, when they go to school, they are living in another world. And that world is a world that will expect you to be more independent, and a world that will much depend on yourself or your family to give guidance and advice, a more individual world, it will have other focuses, other than academic achievements, of course sports, sports development. And also, one key thing for this group, many of them cannot find, cannot match the two worlds, because they know their parents didn't understand what they are thinking, and their teachers or their friends are thinking. On the other hand they know that the teachers may not know how they live at home. For this group of people, they are living in between.

So, as a church, we do need to provide a platform, a plan to bring the two together. We have to understand their situation and to help them realize they're living these two worlds

CONTINUED NEXT PAGE



Massachusetts Bay Transportation Authority  
PUBLIC HEARING NOTICE

The Massachusetts Bay Transportation Authority will hold public hearings in accordance with 49 U.S.C., Section 5307(d)(1)(I) of the Federal Transit Act of 1998, as amended, and Massachusetts General Laws Chapter 161A, Section 5(d), to obtain public comment on the MBTA's amended Fare Policy and proposal to increase fares effective January 2004, as outlined below. At the public hearings, all comments will be recorded and made available to the MBTA's General Manager and Board of Directors who will review these comments. The public hearings will be held at the following times and locations:

<b>Revere</b> September 3 6pm-8pm City Hall City Clerk's Office 281 Broadway	<b>Malden</b> September 4 6pm-8pm City Hall Council Chambers 3 <sup>rd</sup> floor 200 Pleasant Street	<b>Allston/Brighton</b> September 4 6pm-8pm Honan/Allston Branch Library 300 North Harvard Street	<b>Boston</b> September 8 4pm-6pm Tip O'Neill Federal Building Auditorium - 1 <sup>st</sup> floor 10 Causeway Street
<b>Worcester</b> September 8 6pm-8pm Worcester Redevelopment Authority Union Station, 2 <sup>nd</sup> floor Conference Washington Square	<b>Roxbury</b> September 9 6pm-8pm Roxbury Community College Reggie Lewis Center 1234 Columbus Avenue	<b>Quincy</b> September 9 6pm-8pm City Hall Annex 2 <sup>nd</sup> Floor Conference Room 1305 Hancock Street	<b>Boston</b> September 10 4pm-6pm Federal Reserve Bank Auditorium - Ground Floor2 600 Atlantic Avenue
<b>Dorchester</b> September 16 6pm-8pm Vietnamese-American Community Center Auditorium 5 Charles Street	<b>Cambridge</b> September 17 6pm-8pm Cambridge Community Center Auditorium 5 Calendar Street	<b>Newton</b> September 18 6pm-8pm City Hall War Memorial Auditorium - 2 <sup>nd</sup> Floor 1000 Commonwealth Avenue	

At this time, comments may be made concerning the fare proposal and Fare Policy in order that the Board of Directors may give consideration to the effect on the socio-economic and environmental impacts of this proposal and policy. The MBTA's Fare Policy is available on the website at [www.mbta.com](http://www.mbta.com) or by calling (617) 222-5046. Written comments will be accepted through September 22, 2003 and should be mailed to MBTA, 10 Park Plaza, Boston, MA 02116, Attn: Fare Policy Committee, or sent via email to [fareproposal@mbta.com](mailto:fareproposal@mbta.com). All meeting locations are fully accessible to persons with disabilities. Please call 15 days in advance (617) 222-5046 or TTY (617) 222-5146 if you need a Sign Language Interpreter. Signed: Michael H. Mulhern, General Manager, August 13, 2003.

Proposed Fares

<u>Red, Orange, Blue, Green Lines</u> Base Fares	\$1.25	<u>Bus</u> Base Fare	\$1.00
<u>Quincy, Braintree, and Newton Rapid Transit</u> Zones 2 & 3 (Quincy Ctr, Quincy Adams, Braintree) Green Line Inbound boarding in Newton Outbound Exit Fare in Zone 3 (Quincy Adams, Braintree) North Quincy - Braintree Local Only Newton Local (Inbound)	\$2.50 \$3.00 \$1.25 \$1.25 \$1.50	<u>Zoned Local Bus Fares</u> Travel in Three Zones Travel in Four Zones Travel in Five Zones	\$1.55 \$2.20 \$2.50
<u>Mattapan High-Speed Line</u> Inbound Exit Before Ashmont	\$1.00	<u>Express Bus to/from Downtown Boston/Back Bay</u> Zone 1 (current fare: \$1.75) Zone 2 (current fare: \$2.50) Zone 3 (current fare: \$2.75) Zone 4 (current fare: \$3.00)	\$2.20 \$3.10 \$3.45 \$3.75
<u>Commuter Rail</u> Travel to/from Urban Core Zone 1A Zone 1B Zone 1 Zone 2 Zone 3 Zone 4 Zone 5 Zone 6 Zone 7 Zone 8 Zone 9	\$1.25 \$2.00 \$3.25 \$3.50 \$3.75 \$4.50 \$5.00 \$5.25 \$5.50 \$6.00 \$7.00	<u>Night Owl</u> Local Bus railBus EXCEPT Red Braintree and "D" Newton 1B railBus Red Braintree and "D" Newton Inbound	\$1.50 \$2.00 \$4.00
<u>Travel Between Suburban Stations</u> Interzone 1 Interzone 2 Interzone 3 Interzone 4 Interzone 5 Interzone 6 Interzone 7 Interzone 8 Interzone 9	\$2.25 \$2.50 \$3.25 \$3.50 \$4.00 \$4.25 \$4.50 \$5.00 \$5.50	<u>Passes</u> <u>Monthly Passes</u> Bus Subway Combo Combo Plus Commuter Rail Zone 1 Commuter Rail Zone 2 Commuter Rail Zone 3 Commuter Rail Zone 4 Commuter Rail Zone 5 Commuter Rail Zone 6 Commuter Rail Zone 7 Commuter Rail Zone 8 Commuter Rail Zone 9 Commuter Rail Interzone 1 Commuter Rail Interzone 2 Commuter Rail Interzone 3 Commuter Rail Interzone 4 Commuter Rail Interzone 5	\$31.00 \$44.00 \$71.00 \$79.00 \$106.00 \$118.00 \$128.00 \$149.00 \$170.00 \$181.00 \$191.00 \$198.00 \$211.00 \$71.00 \$81.00 \$103.00 \$113.00 \$124.00
<u>Boat</u> Inner Harbor Water Shuttle Hingham Commuter Boat Hull Commuter Boat	\$1.50 \$6.00 \$6.00	<u>Monthly Passes - (Cont.)</u> Commuter Rail Interzone 6 Commuter Rail Interzone 7 Commuter Rail Interzone 8 Commuter Rail Interzone 9 Boat Student Senior Citizen Persons with Disabilities	\$134.00 \$145.00 \$158.00 \$169.00 \$211.00 \$10.00 \$16.00 \$16.00
<u>The Ride</u> Base Fare	\$1.60	<u>Weekly Passes</u> Weekly Combo Weekly Combo Plus	\$16.60 \$18.50
<u>Visitors Passport</u> 1-Day Visitors Passport 3-Day Visitors Passport 7-Day Visitors Passport	\$7.50 \$14.00 \$28.00		

Notes:

- \* Free bus-to-bus transfers are available on all local bus routes.
- \* Senior citizens and persons w/Disabilities would pay: \$0.35 For Red, Orange, Green and Blue Lines; \$0.25 for local bus travel within one or two zones; half fare for all other service.
- \* Student, Senior Citizens, and Persons w/Disabilities Monthly Passes are valid on Red, Orange, Green and Blue lines and local buses.
- \* Children aged 5-11 pay half fare.
- \* Commuter Rail on board surcharge: \$3.00



## Chinese Christians FROM LAST PAGE

and how to cope with the confusion, how to cope with the differences, how to still be proud of their heritage, on the one hand, but also to feel comfortable in school.

## Reverend Grace May, Chinese Christian Church of New England

### What's your background?

I grew up in New York City, and I went to Yale University where I did my undergrad work. I majored in English. Then I did a very brief stint at Cornell Law School, but hated every minute of it and quit, and found my love at seminary [Gordon-Cromwell Theological Seminary], and really enjoyed just about every minute of that, both academically and socially.

After I graduated I spent two years serving as sort of a campus volunteer minister at MIT, and then I went on and did my graduate work at Boston University School of Theology. I got my doctorate there, and then right before I finished my degree, this church called me, the Chinese Christian Church of New England, so that's where this church and I intersected.

### Is your family religious?

My mom was a Buddhist in China, but she became Christian shortly after she came to the United States. And she's a very devout Christian. Her example, and prayers, and influence, probably more than any one factor, have helped me to become who I am.

### How about your father?

It was his idea to bring our family to church. But I think for him it was just like a good middle class activity to do. And it's hard for me to say where his faith was, whether it really took root in him, or whether it was just a really good habit that he liked for him and his family to have.

### When did your parents come to the U.S.?

They came over 40 years ago.

### Was your mother supportive when you told her you want to become a pastor?

Oh, 200%. Her prayer when she

was pregnant with me was... she basically dedicated me to the Lord. She would remind me from time to time that she basically offered me up to God for his service. I think that was really helpful in building in me a kind of confidence, a greater purpose in life. And even though I opted for a university education, I opted for a law school, I guess, her secret hope was always that I'd go down the track of ministry, and no one was more excited when I graduated from seminary than she was.

### How did your friends and your family's friends react?

Most were excited, even ones who didn't share the same faith, but I also had one friend, her parents called me, and they were just pleading with me [to finish the law degree].

But all in all, I would say that my experience has been very positive, unlike a lot of my Asian American counterparts whose parents aren't Christian and think it's just a waist of money and time.

### So you didn't face any challenges when choosing to devote your life and career to Christianity?

Where I think it has been a little challenging for myself is being a woman in ministry. I think that for most people, especially those in Chinese congregations, this is new, and not familiar. I think that for most people, they have this sort of idea that a minister is a man, is married, is of a certain stature, and has a deep voice. I mean all these things are on the one hand not so essential, but on the other hand are just these pictures that we have in our mind.

I think our church has been very bold in calling me, and I think that God's got a really good sense of humor because...he's picked a church that is in some ways a perfect fit – in other ways it's a very odd fit. But the reason I say it's a perfect fit, is since many of our people are from the Peoples Republic of China, they're very used to seeing women in all areas of leadership and in every occupation, as engineers, chairs of departments, university professors, doctors, so, for our women. It's not such a weird thing. It's not such an eye-opening thing. It's just an OK thing. I would imagine, in some churches, this would be odd, unacceptable, weird, all of that, because they're just not used to seeing women in leadership, let alone pastoral leadership.

### How was it while you were in school?

I felt like you're basically graded like everyone else. [But], many of my peers didn't believe in women's ordination, so all the classes were geared more to a male clientele. Until very recently, there wasn't a class on pastoral ministry that would deal with something practical, like, if you're my size, and you have to baptize – say it's a full immersion baptism for say for a 200 pound man – how do you do that?

### You spent some time as a pastoral intern at a non-Chinese Church for a while. What was that like?

When I was going to BU, I was also serving as an intern, a pastoral intern, at the Roxbury Presbyterian Church. That was both my introduction to African American worship and teaching and community and also probably my best experience serving in a church. And I think that was my best preparation for a ministry and for the work I'm doing now.

It's sort of funny because I never expected to be back in the Chinese church after my experiences at Roxbury. I just thought I would be at a multi-ethnic ministry or something like that.

### Why do you say you never expected to be back in a Chinese Church after that?

Partly because my experience at Roxbury was so positive. I thought, wow this is a place where I just really grow and in some ways I just felt more accepted by my black brothers and sisters than I ever did in my own Chinese church, whether that was as a youth or a seminarian. And I think that's because one of the hallmarks for me and my experience at Roxbury was that people were so embracing. The first day I stepped into the church, probably only two elders and the intern pastor knew who I was, but nobody questioned what I was doing there, even though I was the only non-black person in the entire congregation. It was just this automatic acceptance, and I don't think people were just being polite because for the five-plus years I was there, that just continued to be my experience. But I guess I also am learning to see some of the positive features of our own culture and realizing that all those years growing up in the Chinese church, God sees some use for it.

### You've been at the Chinese Christian Church of New England since about 1999. Describe the congregation?

It's really different from some of the other kinds of churches in that it's 90% from the PRC, Peoples Republic of China. Our leadership and our membership are Chinese from China, as apposed to Taiwan or Hong Kong. They've grown up in a pretty much atheist society.

For all that Communism boasts, I think it has left a lot of our people hard up, even a lot of families that have been impacted by some of the negative consequences going through the Cultural Revolution and things like that.

I think there's a real hunger and thirst in people for a living, breathing sense of community, belonging and love. That's why in a sense I really hope that our church main-



Boston Chinese Church Saving Grace

tains some of its small church atmosphere, like somebody knows your name, and somebody knows more about you than just your address.

### Has the number of people in the congregation increased?

Definitely. I think when I started at the church, there were maybe between 70 and 80 people, and now we average somewhere between a 100 and 120.

### Besides being from the PRC, what else is common, if anything, about those who attend the church's services?

Most of our people have come here for higher education, like post doctoral work or doctoral work. They're largely scientists and doctors, [although] we do have an older

crowd too that has been here for many decades.

### You mean that their science background doesn't pull them away from wanting to become Christian?

I think it's really funny, because when I was a campus volunteer minister at MIT, I asked some of my friends because they were all into science...I said "Do you ever find it sort of hard for you, do you ever find it contrary to each other?" They said "No we...believe in God and in a divine creator. We believe that God's creation, sort of has a certain design to it, a special order. And what we're studying are the principals that hold the world together, but that's not in opposition to faith."

CONTINUED NEXT PAGE



Reverend Grace May of Chinese Christian Church of New England

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**International Public Workshop**  
September 8th & 17th - 7 p.m.  
Taunton City Hall  
Counsel Chambers





## POLICE REPORT



Provided by Officer Dave Saddler

August 3

### Prostitution

At 12:45 a.m., a woman was arrested on Hudson Street for prostitution

### Breaking and Entering

Two officers responded to a breaking and entering that was in process on Washington Street. The suspect was apprehended by a security guard. The suspect was transported to the district for booking.

### Assault with Pipes and Trash cans

At 4 a.m., group of people reported to police that they were assaulted on Beach Street by a group of men carrying pipes and trash cans. The suspects were not caught.

### Assault

Victims told officers that they were attacked by a group of men on Beach

Street. The victims were bloody. Police pursued the suspects and apprehended them.

August 4

### Armed Robbery

A man robbed a bank at 710 Washington Street at noon, and then fled.

August 5

### Smells Like Weed

At 4:38 a.m., police noticed someone trying to park a car on the sidewalk of Beach Street. When the police approached the car, they could smell what appeared to be marijuana. Upon investigating the car, they found a green leafy substance that looked like the drug. The suspect was arrested.

August 8

### Armed Robbery

On the corner of Kneeland and

Washington Streets, a group of people were robbed at knife point. The suspect, who made off with a cell phone, fled the scene.

### Larceny

A woman was eating at a Washington Street restaurant when someone snatched her purse and ran off in an unknown direction.

### Drugs

A man was arrested for drug dealing on Kneeland Street.

August 10

### Broken Glass, Bloody Hands

A man punched out a double-glass front window of a building at the corner of Kneeland Street and Harrison Ave. Giving himself away, the suspect had bloodied hands. After being taken by ambulance to the hospital, the suspect agreed to pay for the window.

August 11

### Common Night Walker

A woman was arrested at 12:45 a.m. for prostitution on Harvard Street.

August 12

### Drug Possession

A person was arrested on Beach Street for selling drugs

August 13

### Armed Robbery

A man was arrested at 10:30 a.m. for robbing someone at knife-point on Knapp Street

### Drug Possession

A Kneeland Street drug deal came to an end when police arrested the seller.

## Chinese Christians

FROM LAST PAGE

### Reverend Tim Wong, Boston Chinese Church Saving Grace

#### Where are you originally from?

I came from Hong Kong, 13 years ago [with my wife]. We came here to reunite with my in-laws in New York.

#### When did you become a Christian?

I believed in Jesus Christ in the year 1976.

#### Why?

The Holy Spirit convinced me that I'm a sinner, and that I needed a savior. Jesus is my savior, so I trusted him.

#### Were your parents religious at the time?

They worshiped ancestors, it was folk religion. They just worshiped everything. My father, [however,] after the year 1987, he converted to Christianity.

#### What about your mother?

With my mother, I don't know why it was so difficult. It's not easy for the traditional Chinese to believe in Christ.

#### How did your parents react to your becoming Christian?

When told them that I believed in Jesus, they were against it. But I just kept telling them that their impression about Christianity is not correct. And I showed them the bible, and I told them that actually there's nothing in Christianity that is against the Chinese tradition, especially for honoring the parents and having good relationships with other people and that this is in good harmony with our Chinese teaching in the Chinese literature. There's nothing wrong about believing in Jesus. Afterwards, they saw all the changes in my life and then they said nothing about it.

But it's not easy, you know, for traditional Chinese to accept that their children believe in another religion. It takes a long time for them just to accept it. They think that when you believe in Jesus, then all the other Gods are gone.

#### What did they say about your decision to become a minister?

"How can you afford that kind of religion?"

At that time, I was married and had a son, one year old. And my wife took care of my son, and if I quit my job, where would the money come from? So, they were against my calling. I told them I believe in the bible and that God is true, so I stepped on this path with my wife and my family, together. That's why I quit my job and applied to the bible college, and [the college] accepted me. They supported me after they realized that I'm firm [in my decision] to serve the Lord.

#### How about your wife, what did she think?

We were in total agreement, otherwise I could not serve the Lord, you know...Actually she was brought up in a Christian family. Her whole family supports my calling.

#### What did you do before becoming a pastor?

I worked in a sheet metal company, as kind of a foreman.

#### How did you get your religious training?

I graduated from a bible college in Hong Kong. Then I studied at the Alliance Theological Center in Nyack, New York, from 1992 to 1995 for a Masters in Divinity. Then

I went to serve three churches in New Jersey. In the year 1999, I was called up here in Boston to serve this church.

#### When did you realize that you wanted to become a leader as opposed to just going to church?

Actually, I never thought about it. I just went to church and then served in any capacity, just naturally. Then when I served the Lord more, people realized that I had some skill.

#### What, do you think, makes it difficult for Chinese to believe in Christianity?

In our culture, we worshiped one true god. After the Buddhism was introduced into China, it changed everything. It changed the culture; it changed the mindset of the Chinese people. After so many years our mindset changed, from worshipping one true God, to worshipping everything as God. It made the Chinese people into very superstitious people. We worshiped almost anything. When the thunder roars, we think 'Oh, that must be the God in charge of the thunder.'

If we go back to what the traditional Chinese believed, we believed in one true god. We are not against our ancestors, and we're not against our family ties.

## Results From Hudson Street for Chinatown Design Forum

FROM PAGE 1

height, the ratio of condos to apartments, and amount of open space.

When combined, the results of the groups' building guidelines for a residential building came out as follows:

- \* Maximum of 220 to 260 units.
- \* Height should be capped between 140 to 165 feet at the highest point on the building.
- \* Rental units ranged from 75% to 85% affordable. "Affordable," in this case, was defined as units affordable to four-person families earning between \$20,000 and \$48,000 a year.
- \* 45% to 65% of condo units would be affordable. In this case, "affordable" means a cost that would be affordable to a four person family earning between \$40,000 and \$89,000 a year.
- \* Between 25,000 square feet and 80,000 square feet would be used as commercial and community space.
- \* Parking would be either underground or above ground.
- The cost of the project would be

between \$50 million and \$80 million. The amount of subsidies needed would be between \$10 million and \$15 million. Two of the teams suggested a library be built on the site.

Parcel 24 was once lined with homes where many Chinese, Syrian, and Lebanese immigrants lived, but was flattened in the 1950s and 1960s to make way for a highway ramp.

The city and state are currently meeting with community members to create guidelines for the parcel.

"The Turnpike Authority, together with the Boston Redevelopment Authority, and the mayor's task force have been having meetings to discuss Parcel 24," said Sam Yoon of the Hudson Street for Chinatown group and of the Asian Community Development

Corporation, "but the important thing to keep in mind is that those public meetings will continue ...and so whatever is going to come out of this [forum] cannot really be the final decision. We eventually have to kind of rejoin that meeting and kind of put the community's thoughts and ideas into that meeting, because those public meetings are really going to determine what does get built."

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# 美洲銀行昆士分行剪綵開幕 地方政商各界蒞臨祝賀

美洲銀行昆士分行，已於八月十九日舉行開幕典禮，當天安良工商會出動三隻瑞獅祝賀，昆士市長威廉·費倫、昆士市議會議長丹尼爾·拉孟第、大波士頓南灣區商會會長倫·蘇立克、台北經濟文化辦事處處長王慶康、聯邦銀行保險機構代表保羅·霍華等相繼蒞臨，並共同主持剪綵儀式。

美洲銀行董事長蔣宗王首先對各界貴賓的蒞臨，表達歡迎與感謝之意。該行總裁董繼中接著表示，美洲銀行昆士分行在一年前的規劃之初，即受到各方的支持與讚譽，如今正式開張營業，將把服務的觸角，伸向昆士所有的族裔與居民，使人家都能享受到該行便捷周全、高層次高品質的銀行金融服務。

昆士市長威廉·費倫致詞時表示，昆士市很榮幸的成為美洲銀行在波士頓市以外開辦的第一家分行，他同時盛讚亞裔移民的充沛活力，是帶動整個昆士市經濟繁榮的重要因素之一，他表示，「相信新張的美洲銀行，秉持著亞裔勤儉積極的精神，將來必定生意興隆」。昆士市議會議長丹尼爾·拉孟第則說，他自己已是第二代移民，從父母那一代開始，人家都可以明顯的感覺到昆士市生活品質的不斷提升，因此他希望美洲銀行在昆士分行新張之後，也帶給大家更多的繁榮與希望。大波士頓南灣區商會會長倫·蘇立克則說，「美洲銀行的快速發展，無疑將成為亞裔社區與南灣主流商團間的重要橋樑與媒介。」

聯邦銀行保險機構代表保羅·霍華最後致贈獎牌與美洲銀行，以表彰該行致力於對華裔進行金融教育(Financial Education Program)的傑出貢獻。保羅·霍華表示，該機構有專門為少數族裔舉辦金融教育的計畫，他們以不同的語言文字，來教育少數族裔，使他們了解美國的金融運作與制度，不但可確保自己的財產，減少騙案的發生，進一步也可促進美國金融的繁榮，而美洲銀行在

這段期間，將全套的資料翻譯並且打印成中文，還經常召開演講說明會，獲得該機構的重視，因此致贈獎牌做為表揚。美洲銀行總裁董繼中最後特別強調，該行剛在上週歡度十週年行慶，今日又舉辦昆士分行新張剪綵。

美洲銀行昆士分行位於金門商場內，為了服務此間商戶，不但每週七天營業，而且服務時間特別加長。週一為上午十時卅分至下午四時，週二至四為上午十時至下午六時，週五為上午十時卅分至晚間七時卅分，週六、日為上午十時卅分至下午五時卅分。



(天安良工商會出動三隻瑞獅祝賀美洲銀行昆士分行開幕)

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【風水掌天下】

## 眼是靈魂之窗

每一個人的眼睛，在面相學上佔有很重要的部位，眼要黑白分明，黑如點漆，白如雨過天青，要明亮有神，不怒而威，生有這樣眼睛的人，在三十五歲至四十歲的六年眼運，一定平步青雲。

眼最忌似睡非睡，非哭非笑，在講話時，語對人眼不對人，喜歡兩眼望向地下，相學上叫做顧下言除，又喜歡左望右望，這種人一定心有所思，不能作朋友，遠離為佳，在眼運裡的六年期間，波折反復，猶如一場春夢。

每朝早期床洗面，梳頭時，順便照一照鏡子，看看自己的眼睛，有無一條又粗又直的紅筋直射向黑色瞳孔。如果有，依面相學來講：是叫做「赤脈貫瞳子」。當你駕車外出或開車回家，你要記住我的忠言：切勿扒頭鬥快，意外受傷的事分鐘分鐘都降臨在你身上，你記住阿！我不是同你講笑。

在有些個案中，人客到我這裡來聽相，我都看出他有交通意外發生。客人自己也承認上個月撞車，幸無受傷。總之小心安全駕駛，災難遠離。

作者：招証恩居士 617-338-1945

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波士頓市長 一湯姆士·曼寧諾 (Thomas M. Menino)  
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# 移民法律專欄

## 〔十月一日起H-1B申請將有重大變化〕

最近移民局公佈了對H-1B名額使用的統計，預計兩千零三年十月一日後將H-1B的名額將面臨不足的情況，而申請H-1B時僱主需要繳納的一千元教育訓練費也將在九月三十日後取消，對申請人喜憂參半。

根據統計，去年全年H-1B共有195,000個可用名額，但是僅僅使用L-56,986個，其中仍然有47,813個H-1B申請等待審理中，其中將有三分之一需要佔用H-1B的名額。因此，根據這個統計資料，我們可以概略的估計，到兩千零三年財政年度結束(兩千零二年九月三十日)，將用掉73,000個H-1B名額。

而從兩千零二年十月一日開始，H-1B的名額將減少至65,000個，根據以上統計數據以及以下的幾個因素，下一財政年度的H-1B名額將很可能提早被用完，而重現兩千零一年H-1B名額不足的情況。

即使在未來一年裡經濟情況和失業率沒有大的變化，以下因素仍將增加H-1B的申請數量，特別是在下個財政年度的前兩個季度……

一，對L-1申請更加嚴格的立法將增加大公司使用H-1B的數量。在國會剛剛提出的HR 2849和S 1425法案裡，加強L-1簽證對美國工人的保障，縮短L-1簽證的有效期，提高勞工部在L-1審理上的監督角色。如果此法案通過，將大大的削弱L-1的功能，很可能導致中小企業不能在利用L-1的方式在美國做生意。大公司將可能減少H-1B的數量，而改為申請H-1B。

二，另外，由於以下兩個因素，將導致大量使用H-1B員工的僱主於兩千零三年九月底前大量減少H-1B的申請：

目前H-1B僱主需要繳納的一千元教育訓練費將於兩千零二年九月三十日後取消，除非國會重新立法通過，否則兩千零三年十月一日後H-1B的申請費將僅是一百三十元。

更重要的是，對於高度依賴H-1B的僱主的各種限制也將於兩千零三年九月三十日後取消。對高度依賴H-1B的僱主關於招聘要求以及不解僱美國員工的苛刻規定將取消。

此外，對於目前在OPT期間的或者想轉換H-1B身份的外國學生而言，都應當特別注意這些H-1B相關規定及變化。H-1B名額的減少使得這些外國學生他們將不能夠再拖延申請H-1B，利用OPT工作來繼續享有免稅的優惠，因為拖延申請H-1B的決定將有可能使他們因為H-1B名額減少的限制，影響了轉換H-1B身份時機。

## 〔美移民抽籤電子化〕

美國國務院週一宣佈，由他們負責的多元化移民抽籤項目(Diversity Visa)不再接受申請人當面遞交申請材料或者郵遞申請。希望通過該項目移民美國的外國人，必須通過專門網址遞交電子申請。

國務院八月十八日發出的聲明說，「自今日起，所有希望通過多元化移民抽籤項目以獲得申請移民簽證機會的申請人，必須通過一個特別設立的網址遞交電子申請。國務院將不再接受申請人當面遞交文件或者郵遞的申請材料。」

該聲明還解釋說，國務院作出這一變更，目的在於提高該項目申請過程中的工作效率，同時也為了減少該項目出現漏洞的可能性，挫敗不法分子對美國國家安全可能造成的危害。

該聲明透露，國務院每年發出五萬五千份移民簽證，只有那些經國土安全部公民和移民服務局認定的國家的人士可以申請。在這些申請人遞交材料後，被隨機選中的幸運者將會收到國務院發出的通知，然後他們才能夠獲得申請移民簽證的資格。該聲明說，每年在全球範圍內大約有六百萬登記提出申請，在此之前，所有的申請材料都通過郵件遞交。國務院一名官員透露，八月底將會公佈這一新安排的有關細節，其中包括申請網址、提交申請的最後期限等。這一網址上將公佈一個統一的申請表格，供申請人填寫。此外，申請人還需要遞交數碼照片。

## 〔移民局查詢電話外行當道招致民怨〕

國內安全部公民及移民服務局的800號查詢電話服務不但便民，還經常誤導，招致民怨。

「美國移民律師協會」八月二十八日發布新聞稿指出，該協會最近的調查顯示，79%的受訪者都不滿公民及移民服務局(Bureau of Citizenship and Immigration Services)的800號查詢電話服務。

公民及移民服務局今年六月取消了各地服務中心電話查詢服務，而要求民眾改撥全國服務中心的800號免費服務電話。

但是，公民及移民服務局的800號電話服務是採外包方式，而包商聘用的接線生卻對移民事務並無所知。

該協會指出，接線生只照唸事先準備好的答案，並經常給錯答案，或要求來電者再寫信查詢。美國移民律師協會會長嚴妮說，大家都知道公民及移民服務局極少回覆來函，而給錯答案的後果更糟，可能導致當事人喪失合法身份，遭到逮捕或遣送出境。

公民及移民服務局當初在開始提供800號免費電話服務時曾表示，提供電話服務是因為電話比寫信再等回覆，以及親自跑移民辦公室方便。

美國移民律師協會呼籲公民及移民服務局訓練800號電話接線生，而如果接線生無法答覆問題，應將電話轉給公民及移民服務局官員。該查詢電話號碼是：(800)375-5283。

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## IMMIGRATION LAW

## 移民法專業律師

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適量油抹錫盆用、錫盆8"x8"x13/4"3個、有蓋鍋一個

製作過程：

一、先將所有材料混合成粉漿。

二、水滾待用。

三、用油搽抹錫盆在錫盆內，放入少許蝦米及粒，把錫盆放在滾水上浮。

四、把二又四分之三杯的粉漿加入錫盆上，把粉漿弄至平均分佈後，加上蓋蒸三分鐘（或至成泡狀）後取出錫盆，放在冰水上冷卻。

五、取出錫盆，用手把粉片捲起，即成香滑可口的腸粉。

## 昆士兩華女互毆案被告被判無罪

本報上一期報導懸盪兩年的「昆士兩華女廚房護毆案」，在八月二十八日最後開庭後，終於有了結果。因並無證據顯示被告趙之光打人，法院宣布其無罪。

（本報記者張孟筠昆士採訪）

八月二十八日最後開庭，法官以證據不足，宣布趙之光無罪。

被告趙之光堅稱自己沒有動手毆人，當時原在女友暨同居人焦屏房間陪伴與女友共有的女兒。後來聽到廚房吵鬧聲不斷而出來勸止，並大喊一聲，「警察來了！」，兩女因而停止吵架。但後來兩女發現警察沒有真的來，又繼續吵，近而發生肢體衝突，導致潘輝臉上掛彩。

在兩千零一年八月十六日晚間，兩位是彼此之室友的華裔女士在廚房用水龍頭時，因水誤噴到對方身上而發生爭吵、互毆。此案有人受傷而被告到法院進行訴訟。

原告潘輝指控室友的男朋友趙之光，在當時混亂的場面中助戰，致使其臉部受傷，因而控告該男土攻擊。近兩年來，全案在昆士地方法院開庭審判十多次，如今「公說公有理，婆說婆有理」的階段終於過去了。

SAMPAN



# 紐英倫合一台灣長老教會李宏平牧師 期待幫助新移民獲得屬靈上的豐富

李宏平牧師於一九五五年，出生於台灣臺北市，台灣輔仁大學企業管理學系，台灣神學院神學研究所畢業。在台灣教會十一年後，於一九九一年被麻州 Framingham 台灣教會聘請為主任牧師，一九九二年赴任至一九九五年。如今任紐英倫台灣合一長年教會的主任牧師達七年。

有一些人對李牧師沒有美國留學的背景卻到美國教會感到好奇？李牧師的母語是國台語，在美國的新移民的適應生活是如何渡過的？曾被人教會風光地聘請，如今牧養初齡，人數不多的小教會，李牧師的心態如何自處？對剛來美國或讀書、或工作的僑胞，李牧師有什麼語重心長的意見？

一九八零年代末期，波士頓台灣基督教會開始尋找聘請牧師，由於李牧師當時不具備美國留學、居住的背景，單有神學院的成績及十年左右台灣教會的經驗，履歷表被耽擱多時，不被注意。李牧師也在台北縣八里教會，然後在臺北市第一教會認真牧會，沒有特別等待美國教會邀請的消息。一九九零年，李牧師趁一個月的休假帶家人到美國加州旅遊並拜訪西岸華人教會。

回台灣後，接到波士頓台灣教會的電話，「李牧師，你為什麼到美國玩，沒有到東岸拜訪我們和我們談談看，我們還在聘請牧師呢。」李牧師以那一年的休假已用完，若明年貴教會仍聘不到合適的牧師，會再去面談。一年後，李牧師就接受 Framingham 台灣教會邀請拜訪該教會一週，參與該教會大大小小的週間聚會包括銀髮族團契、學生社青團契、中年常青團契及教會查經班等。台灣教會視李牧師在聚會中對聖經的分享及對會友的交流而決定聘請李牧師。

三年聘期結束後，李牧師對於沒有被續聘沒有多大的怨言，只表示，「三年的任期，卻磨掉我十年的精力。但回想這段時間，該感恩的地方非常多」。在那個教會的會友知識水準高，多數擁

有博士、碩士學位，對於在位的李牧師，他們都十分尊敬配合。

一九九五年李牧師離開台灣教會，一九九六年接受一群台灣基督徒僑胞的邀請成為紐英倫合一台灣長老教會的第一任牧師。李牧師用聖經提摩太後書一章所述，「神賜給我們謹守的心。」李牧師再加解釋，「上帝量給我多少，讓我不跑到別的位置去。上帝給我牧養什麼教會，我就在那個教會貢獻上帝所賜的恩賜，只求神的國、神的義被彰顯。為神做工，讓弟兄姐妹的屬靈生命得到造就。」

雖是台語教會，會友背景多元化

李牧師表示，「雖名『台灣長老教會』，但來聚會的會友不限台灣人。我們當中有從中國大陸移民來的、有在美國出生的。」

教會是基督的身體，弟兄姐妹是肢體的關係在美國走訪、經歷幾個教會，對於看到教會裡有些人自待社會地位、學術背景高而自大，而造成教會內部的紛亂不合。李牧師根據聖經羅馬書十二章對教會作肢體的比喻「身子是一個，卻有許多肢體」弟兄姐妹應該彼此配搭、造就，以愛心相待「一個肢體受苦，所有的肢體一同受苦；若一個肢體得榮耀，所有的肢體就一同快樂……你們就是基督的身子。」

不實的傳言與教會未來的走向

最近有一些年長的長輩接到其他教會到邀約，表示有傳聞合一台灣長老教會將面臨「重組、合併到其他教會的傳聞。」

李牧師很無奈地回應，「本教會創立的現實條件確實比較弱，如沒有龐大的資金、自己的教會、足夠的全職服事人員。」尤其在波士頓多屬於流動性高的專業人才聚集地，一些青年人也可能

因學業的完成、在他處謀得職業而需搬到其他城市離開此教會。李牧師強調若因屬靈的好處會尊重教會長執的決定。然而，目前長執及其他友會並沒有正式的溝通。而本教會在栽培初信者的工作也沒有中斷過。我們目前的決定是，「將教會建立在基督的磐石上」，從人的眼光來看教會的前途是有限，然而我們所信靠的神的力量是無限的。」

李牧師並對那些教會中的一些「雖歷經風光、社會尊重」卻願意在神面前謙卑下來、尋求新生命接受新使命的長輩非常敬佩。教會逐漸增長的青年族群，在繁重的功課或工作之餘能撥出時間互相關心鼓勵，用神的愛彼此造就就表示贊賞。李牧師表示，「這是神的大能。他要在人的軟弱處顯得完全。」又是波士頓秋季開學、國際留學生、讀者涌入波士頓之際，李牧師表示，「我們這裡有許多新移民會告訴你，他們在困難的適應期如何仰望神、在眼睛看到有限的資源裡把握神豐富的供應。」「不論是基督徒與否，我們歡迎所有的新移民、留學生加入這個團體，願藉著我們，他自己的教會讓有需要的人獲得生命上的飽足。」

(本報記者：張孟筠)

(圖左：李宏平牧師表示不論是基督徒與否，我們歡迎所有的新移民)



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# 馬英九波城探僑胞僑界盛大歡迎

台北市長馬英九八月十八日晚間於本次美加訪問行程中，特地停留波士頓一晚，參加紐英倫全僑各界假華埠龍鳳大酒樓舉辦的盛大歡迎餐會。包括駐波士頓台北經濟文化辦事處處長劉志政和榮光會、中國國民黨分部、大陳同鄉會等團體約五十人到機場接機。

從馬英九進入龍鳳大酒樓起，參加餐會的五百多名僑胞就十分興奮，爭相與其握手、合照。馬英九也帶著一貫的笑容和親切的態度，和僑胞寒暄。該餐會主席黃述沾開玩笑的說，「今天這個餐會不像在迎接一個市長，倒像在迎接一個超級電影明星。」

馬英九感性的表示，波士頓對他來說相當特別，是他在台灣外待最久的地方。這裡是他結婚後第一個住的地方，女兒在此出生，第一份工作也在此。

他回憶起當年於此唸書時，正值美國與中華民國斷交，轉與中共建交。他與波士頓的僑民、留學生參與許多抗議活動。那時擔任過中華公所發言人的，也是中華公所第一次請不會說廣東話的人當代言人。他說這次出訪本來沒有打算要到波士頓，但要沒來心裡會不安，他十分感謝這麼多僑胞出席當天餐會。

馬英九說，他本來今年六月就要來，但因爲SARS疫情影響，行程延到現在。他表示，此次行程主要是學習美加城市先進的防疫(SARS)及緊急事故處理經驗，他說現在在台北市府要做好萬全準備，若SARS再捲土重來，他們有決心把它殺個「片甲不留」。另外此行也要向一些城市進行招商活動。

他也談到台北市就停電、地震、水災等的處理態度，還有許多台灣鄉親們的感人小故事。他表示，「臺灣天然資源少，天然災害多，卻能在世界上立足，所靠的就是優秀的臺灣民衆素質」。另外他提到，這次來波士頓另一個重要目的，是爲了去年的市長連任來「謝票」。他相信很多本地僑胞幫他拉票甚至同

去投票，他親自來感謝大家對他的支持和鼓勵。

黃述沾表示，看到這麼多人參加餐會，顯現本地僑胞的熱情和對台北市、中華民國和馬市長的支持。他也稱讚台北市在馬英九的領導下，繼續成爲亞洲地區適合居住的城市之一。

劉志政表示，餐會在不到一星期的時間內籌備，卻獲得紐英倫各地僑胞的熱情回應，可見馬英九的魅力不同凡響，他對各僑團多年來對中華民國政府的支持由衷感謝。僑務委員王本仁和國民黨波士頓分部常委鄭月華也都上台致詞。

主辦單位十分貼心的讓每個僑團與馬英九合照留念，有人還索取簽名。來參加餐會的僑胞們個個都顯得十分開心。

## 波士頓華埠社區中心 愛群托兒中心畢業典禮 家長表達感謝

波士頓華埠社區中心(BCC)八月二十八日下午假昆士學校大禮堂舉辦兩千零三年愛群托兒中心畢業典禮，三十一位畢業的小朋友穿著大紅色的畢業禮服，領取畢業證書。現場的其他小朋友們則載歌載舞爲所有來賓表演，贏得來賓熱烈的掌聲。

當三十一位畢業的小朋友們穿著大紅色的畢業服出場時，許多家長紛紛擠到台前照相，小朋友們露出開心的笑容，還合唱了幾首歌曲。每個小朋友也從講台前領取畢業證書和小禮物。

一個有聽力問題孩子的家長表示，愛群中心的老師非常有愛心，對她孩子相當照顧，還特別去學手語來和她的孩子溝通，令她十分感動。由於她的中英文不是很流利，該中心老師卻不嫌麻煩地給予她諸多的協助，她對此表示由衷的感激。



(僑界盛大歡迎馬英九來訪，左起黃述沾、劉志政、馬英九、司儀溫陳美月和僑教中心主任歐宏偉。)



(愛群托兒中心畢業小朋友台前合照)

波士頓華埠社區中心表示，愛群托兒計畫是他們六大服務項目之一，是麻州第一個雙語(中英文)托兒計畫，該計畫提供七十多名幼兒和兒童重要的雙語以及多元文化的托兒服務。有關查詢可電(617)357-0052。

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# 華美籌款建樓專欄

## 亞裔家庭學習活動協助新移民婦女 跨越語言鴻溝及文化障礙建立良好的親子關係

一星期有兩個早上，十幾位年輕媽媽聚集在華美福利會的一間狹小的教室裡。當她們的孩子在教室角落嬉戲、玩著掌上型電腦遊戲及以流利的英語與其他小朋友交談時。這些小孩的母親仍一直重複著剛學會的英文生字或剛會用的英文片語。

出生在中國大陸的梅蕙芬在這裡學英文的動機很清楚，「因英語能力有限，我無法監督孩子作學校的家庭作業。假如我的孩子問我問題，我無法回答。」梅蕙芬希望藉這個由華美福利會主辦的「亞裔家庭學習活動」能克服身為亞裔新移民的媽媽和美國出生的孩子之間的語言鴻溝。

華美福利會的行政主任李秋明表示，「這個學習計劃致力於幫助這些新移民家庭婦女在子女的教育和成長路程中能扮演更積極的角色。較強的英語能力是指導孩子家庭作業及參與學校教師家長座談會的必要條件。」

另一位亞裔家庭學習活動的學生黃蓉表示，「在這個國家，每個人都說英語。如果你不會說英語，你無法協助其他的家庭成員。」這位查理士頓(Charleston)的居民仍忘不了帶大兒子到幼稚園所發生的糗事。她的大兒子向她說，「媽媽！可不可以不要跟我講中文。」

華美福利會教育部主任Judy Prybek表示，「許多新移民需要依賴他們的子女與外界溝通，這不是個很理想的現象。」這樣會加添孩子的心理壓力，且讓他們過早進入成人世界。這也影響了親子間應有的互動機制，因為父母依靠孩子與外界接觸是「角色顛倒」了。

華美福利會成立這個「亞裔家庭學習活動」已有十三年，目的是要幫助那些新移民父母突破語言障礙，與他們的

孩子的關係更正常。李秋明表示，「我們深切相信家庭單位是強化移民社區的基礎。」

住在南端的余白櫻，於一九六一年移民來美，因忙於撫養兩個小孩沒有時間學習英語。余白櫻表示，「我若有足夠的英語能力，我還可以作很多的事情。」

自從參與「亞裔家庭學習活動」後，余白櫻看醫生不須再透過翻譯人員。余也可以自己到銀行去糾正帳戶錯誤，在郵局替其他新移民婦女翻譯。余表示，「我非常開心我不需要別人的幫忙而自己能作許多事。」



(圖·梅蕙芬在亞裔家庭學習活動中學習如何用英語幫助孩子)

戶外教學也是主要的課程活動之一，選擇的地點有波士頓美術館、麻州政府、公共圖書館等。藉著參觀以上地點，「亞裔家庭學習活動」的學員能練習英語，並熟悉這個城市，進而瞭解他們所居住的環境，所處的文化。

「亞裔家庭學習活動」也幫助學員認識中西文化的差異，對新移民而言這個差異可能比語言障礙更難克服。這個計劃的學員黃金鸞表示，「中國文化和美國文化有很多地方是背向而馳的。」他想起曾經問她鄰居的媽媽「妳幾歲了？」的窘境，「你要是不對當地的文化不熟悉，你就會容易犯錯。例如在美國問別人年齡是很冒昧的。」

語言課也豐富了這些新移民的各種知識。梅蕙芬除了可以用英語來幫助小孩，也可以在市場上比較貨物。梅說，「我現在已經懂得如何讀食品上的商標了。維他命較豐富的食品對我小孩的健康越有幫助。」

參與「亞裔家庭學習活動」的黃蓉也發現自己能做的事情越來越多了。以前的黃蓉很害怕在電話上講英文，她總是以一個帶有濃重腔調的英文表示，「我不說英文！」當黃蓉必需在電話上討價還價時，她麻煩鄰居幫忙。

現在的黃蓉已能利用電話洽談商務。黃還有一個目標，那就是完成美國社區大學的教育。

華美福利會教學部主任Prybek表示，「目前這個教學計劃只限於波士頓居民，但是華美福利會正在尋求機會擴

示，「目前這個教學計劃只限於波士頓居民，但是華美福利會正在尋求機會擴

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# 林佩芳在麻州康復局腦傷計劃的協助下 利用自己的藝術天份走過困境佳惠其他患者

五年前自台灣移民美國的腦傷者林佩芳，在接受麻州康復局腦傷計劃(Massachusetts Rehabilitation Commission, Statewide Head Injury Program)幫助下逐漸找到快樂的人生。最近她的作品受到加州殘疾人士藝術協會(Arts and Services for Disabled, Inc)的贊賞而在社區中展出。

孩童時期的意外造成腦部創傷

本報記者經麻州康復局腦傷計劃暨華人醫務中心之藝術治療師丘文蓉介紹下與佩芳作個人專訪。初見這位曾受過腦部創傷的林，真不敢相信面貌清秀的她已有四十歲，訪談中林侃侃而談敘述腦傷到經歷，記者真不敢相信眼前清楚表達的林曾經有這麼多挫折的人生。佩芳還掀起額頭前的劉海說，「你看，傷痕還在這裡。」

佩芳表示，「我在兩、三歲時從家裏三樓的階梯上滾下來。」後來外傷好了，家人以為沒有大礙。但這次的意外卻造成影響林一輩子的腦部創傷，帶來語言障礙、失憶、經常性頭痛、視力問題的后遺症。

腦部創傷的后遺症帶來生活種種的不便

在成長的過程中，佩芳因為學說法的速度較慢，家人常覺得，「這個女兒反應為什麼特別慢？」但在重男輕女的傳統家庭裡，家人也不知道如何應付。在學校聽課時，佩芳有不懂的地方舉手發問，老師卻不明白她支支吾吾地在問什麼問題，以後就不敢再發問問題。與學校同學相處，他們常模仿取笑佩芳的說話方法。種種異於常任的境遇，在佩芳心中造成一個不容抹去的傷害，佩芳就變得越安靜孤僻，不與他人相處。

無法清楚說話、反應慢的佩芳雖然學科不好無法進入普通高中，但喜好畫畫的佩芳進入復興高工美工科就讀。佩芳表示，「因為自己性格孤僻，交友不易，所以就寄情於畫畫。畫畫不須說話，只要安安靜靜在那裡畫就好了。」在加上腦部的創傷，常常容易感覺疲倦，體育課時也常常跳不動，佩芳當時不曉得自己是什麼會這樣？」

(圖：腦傷治療師丘文蓉(左)及腦傷康復者林佩芳(右)及其作品)



一九八一年復興美工畢業後，佩芳先後在廣告公司、攝影公司及漫畫公司工作，工作性質是圖像設計或攝影師。佩芳描述當時的工作態度，「我知道自己無法清楚地用言語表達自己的構想，因而努力地用行動來爭取機會。」在台灣工作時的佩芳總是自願加班完成老闆的要求。她不計較薪水、超時的工作量，只在乎機會。佩芳表示，「當時的工作內容注重作品的呈現，不須太多的言語溝通。對老闆而言，我是個盡責的員工。」

未婚卻育有兩個親生的子女，對私人感情的過去，佩芳沒有詳述，只是告訴記者，「我五年前依親移民美國的目的地就是好好養育小孩。」

經治療師丘文蓉輔導利用藝術天分作腦傷康復

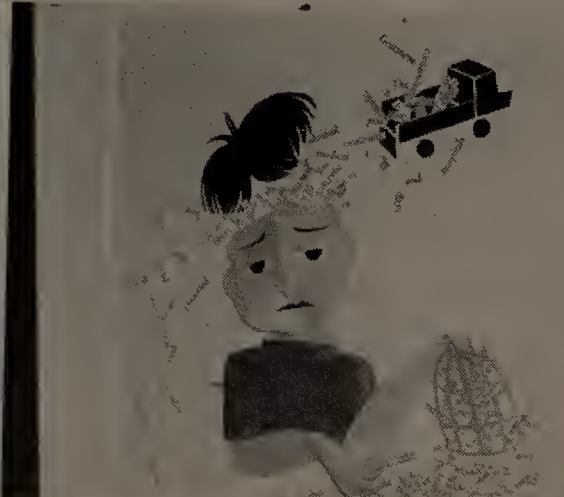
輔導林佩芳的治療師丘文蓉表示，「這一年來，佩芳的復健情況很好。而且她有很高的藝術天分，給她什麼題材，她都可以馬上畫出來。」丘繼續表示，「有一次請佩芳畫一副畫來描述自己

，佩芳就畫一個蓮藕。」佩芳表示自己像那個蓮藕一樣，外表不出色卻有豐富的內在。擁有藝術治療專業的丘表示，「很多腦創傷的病人一開始很難用言語表達自己的感受，但藉著藝術媒體可以幫助自己理清自己的思維。」

丘呈現一個輔導佩芳的紀錄，「我請佩芳寫下她當時的情緒『不舒服』，她寫了一行『不舒服』，字體小的像蝌蚪。」經過丘的輔導後，佩芳逐漸在同一張紙上寫『不舒服』數次，字體也越來越大。這當中，佩芳越來越放膽寫大這三個字，而後再慢慢縮小字體，丘表示，「這在藝術治療上的意義是『學習釋放及控制情緒』。」

佩芳向記者呈現一副畫來描述自己常有的情況，「我有許許多多的東西想要記起來，這些需要記憶的東西像一片的小紙條。然而我的頭腦卻像鳥籠，這些小紙條丟進鳥籠後卻從籠子的空隙中散出。這些小紙條最後會像貨物一樣被大卡車載走。」佩芳常為自己時常的短暫失憶所苦惱，「我常常煮飯沒有鹽，因為當我想要買鹽而外出，出了家門卻忘記自己出門的目的。我有時兩個星期煮飯都沒放鹽。」

(林佩芳形容自己的頭腦像鳥籠記不住東西)



華美福利會的推介求助麻州康復局腦傷計劃

然而，佩芳藉著藝術創作及治療師的協助，在語言表達及自我的肯定上得到很多的進步。佩芳也感謝以前收留他

們母子的劍橋家庭避難所。避難所的工作人員耐心的一字一字教她講話，而後在避難所的推介下到天滿街兩百號的華美福利會學習新移民英語，華美福利會的輔導員們觀察到她可能有腦創傷的后遺症而幫助她救助於現在的麻州康復局腦傷計劃。

經過一年多麻州康復局腦傷計劃的協助，雖然仍有咬字不清的困難，佩芳已經可以自信地表達自己的想法，也願意與他人接觸，幫助同樣受困的患者。

九月十七日起佩芳將與丘文蓉治療師合作開辦「本子裡的記憶」工作室來幫助同儕有腦創傷的患者。這個工作室提供記憶策略訓練，幫助腦傷者改善溝通技巧，以及情緒疏導和問題處理方法；另外幫助腦傷者習得攝影技術，最後每個人都會得到一本精美影集。若有興趣的民眾可以聯絡丘文蓉小姐，其電話是617-204-3651。

(本報記者：張孟筠)

## 羅燕玲市府內示範新投票機器 少數族裔代表試用多感覺容易

市府新波士頓人辦公室(Mayor's Office of new Bostonians)於八月十八日中午向少數族裔社區代表介紹新的投票機，華埠社區的華人前進會、亞美社區發展協會及華美福利會都派代表參加，由波士頓選舉局局長羅燕玲示範新機器的用法。

羅燕玲表示，自兩年前總統大選，佛州選舉爭議案後，聯邦政府下令改革投票方法。波士頓市從今年九月二十三日的初選開始，市內二百五十四個投票站將全面採用新的投票機器。羅說，未來每個選舉站都將放置一台投票機，設八張選舉桌。選民先在如電腦閱卷考試答案紙一般的選票上，以鉛筆塗滿欲選的候選人姓名前橢圓形，然後放進類似影印機的投票機中即可。

羅說，投票機一分鐘可以讀一百張選票。操作方式十分簡單，並且讀票正確，即使是新移民也能很快掌握使用。此次投票自動化改革，共耗資一百五十萬元，其中80%來自聯邦政府。



(圖：羅燕玲(右立者)示範新投票機的使用)

## 華人醫務中心系列青少年領袖活動 積極力爭上游、共渡時艱服務社區

日前青年大使資深顧問劉嘉豪、黎慧茵和陳麗萍與新一屆青年大使齊集南街一百四十五號會議室舉行第一次「上位工作坊」領袖訓練營策劃會議，並請來華人醫務中心發展部李蘭慶萍主任及青年大使協調人陳斌華。

華人醫務中心發展部李蘭慶萍主任致詞時說，這一個寓學習於娛樂的方式，也真虧這群青少年領袖想出來。該中心提供高質素的社區性健康服務和保健活動，讓麻州亞裔人士普遍享有切合其語言和文化的服務。「上位工作坊」服務社區的熱忱，必定能夠滿足社區的需要。對這群青少年領袖的積極力爭上游

，面對困難，開開心的互相支持與鼓勵，共渡時艱，深感佩服。

談到新一年的工作大計，新一屆的青年大使們指出：新一年已在今年八月開始。計劃中九月份至十月份每月有兩次策劃小組會議，主要針對十一月份舉辦的少年領袖訓練課程，並希望訓練「接棒人」。今年的三大主題是防患愛滋病、歧視和青少年憂鬱症，表達形式將會透過遊戲、派對、工作坊、角色扮演等方式進行，希望每一位參加的青少年領袖有所獲益。對這項活動有興趣的青少年朋友，可致電：617-521-6716與「上位工作坊」青年大使協調人陳斌華聯絡。

現場參與的社區代表都向前試用了投票機，按照羅燕玲的指示操作，多數人很快就學會了。

波士頓市選舉局現在已開始招募選舉日工作人員。選舉站主管薪資一天一百元，書記一百一十五元，翻譯一百二十五元，檢查員一百元。被聘工作人員須繳費十五元參加訓練。工作人員需是波士頓選民，對選舉有相當認識，並需會說寫英文。

工作日期為九月二十三日的「初選日」，十一月四日的「普選日」，及兩千零四年三月二日的總統初選日。

意者請洽Maureen Cox：  
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### 舢舨

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# 波士頓市長曼寧諾華埠牌樓前記者會 4 - Point - Action 改善華埠的生活品質

波士頓市長曼寧諾(Thomas M. Menino)和波士頓重建局局長馬隆尼(Mark Maloney)、鄰里發展局主任瑞琪(Charlotte Golar Richie)日前於華埠牌樓前召開記者會，宣布一項名為「4-Point-Action」的計畫，預計將可為華埠地區帶來更多房屋單位，市長並強調其中將有超過10%的單位為平價房屋。

曼寧諾表示，該計畫有四個重點，分別為「改善華埠居民的生活品質」，「增加房屋單位」，「促進華埠經濟和商業發展」，還有「以長期角度來保護華埠」。曼寧諾在極具華埠象徵意義的牌樓下表示，波士頓華埠是全市最特殊的鄰里區之一，不但有美味的食物，還充滿活力，同時具有社區意識。因此他十分高興能正式宣布該計畫，幫助更多華埠居民在當地有更好的生活。

## A地段將會興建住宅公寓

在該計畫中，曼寧諾表示，將會把Quincy Upper School翻建以往Boston High/Latin學校的舊址，而空出來的地方(A地段)將會興建住宅公寓，預計可提供一百五十至兩百個單位的公寓，市長同時強調，其中會有超過50%以上為平價房屋。曼寧諾也表示，將會設法規劃出一個華埠地區的圖書館。加上二十四地段預計將有一百五十個至三百個房屋單位，曼寧諾希望這些計畫可解決華埠房屋短缺的問題。

市府將與華埠主街計畫合作，展開一項四萬元美化華埠商家的計畫。在促進華埠經濟和商業發展以及保護華埠方面，市府將與華埠主街計畫合作，展開一項四萬元美化華埠商家的計畫。另外市府也與波士頓重建局(BRA)

合作。展開南灣地區一項研究計畫，目前正在徵求華埠地區的代表，希望確保華埠社區的需求能被聽見。此外MRTA也在找尋銀線第三階段其他規劃道路，以保留王氏青年會。

曼寧諾表示，該計畫是由市長、市長辦公室鄰里服務、鄰里發展局、波士頓重建局、學校部門和華埠社區的貢獻和努力才能推行。他感謝各界的支持，也希望讓華埠居民安居樂業。

## 社區人士表達感謝

華埠主街主席余麗瑛十分感謝市長推出該計畫，幫助華埠居民和商家。她介紹了部分華埠地區目前或未來將進行的各種美化招牌、地標計畫，並感謝曼寧諾於SAGS謠言時，特地前來華埠關心。

另外ProjectPlace行政主任甘妮(Suzanne Kenney)表示，在和肯盛頓、

## 麻州高速路收費籃功成身退 今後限用電子收費感應器及收費人員收費

經過將近五十年的歲月，麻州收費高速公路上接受駕駛人拋入硬幣的收費白色網狀籃，已於八月十四日起逐漸消失。麻州公路局官員表示，將「不找零」(Exact Change)(即收費籃車道)收費道取消，可以簡化和增加收費站車道的安全性。

至八月二十五日，這些收費籃已經全數退休，在收費公路上的駕駛人經過收費站時不是使用快速自動的「Fast Lane」電子收費感應器，就得慢慢排隊，付現金給收費人員。

公路局發言人漢傑特表示，最後公路上將有「十一」道只收現金的收費道，和「十一」條「Fast Lane」收費道。

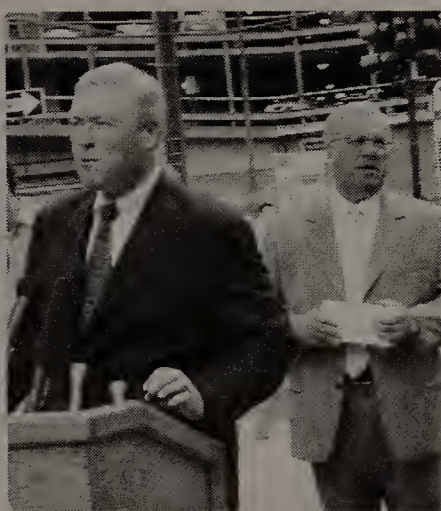
有關人員表示，在新的改變之後，所有的「Fast Lane」收費道將會固定設在收費站的左右兩端，方便駕駛人記憶；他們表示，許多駕駛人會抱怨，每個收費站不同的收費道位置十分容易令人混淆。

公路局統計數字顯示，七月時波士

千禧計畫以及史密斯(自由廣場)公司的合作下，未來民眾將可見到一群藍衣工作人員進行一項「CleanCorners, BrightHopes」的計畫來清掃社區。

Quincy Upper School校長黃伯勳亦十分感謝市府該計畫，希望新校址能服務更多學生。

(圖：市長曼寧諾(右)宣布4-Point-Action，左為馬隆尼)



頓地區的收費站中，有七十四萬六千名駕駛人使用「不找零」車道，差不多比使用人工收費車道之駕駛人多出十萬人，但是跟使用「Fast Lane」收費道的二百九十萬人相比，仍是小巫見大巫。

大約有超過一半行駛於收費公路上的駕駛人擁有「Fast Lane」或「E-ZPass」電子收費感應器，而這個目標還在成長中。最近新罕布夏州也加入了「E-ZPass」的收費系統。

阿莫洛還表示，取消零錢收費籃的另一個好處，就是公路局每年可節省大約二十三萬三千元租用籃底下計算零錢的機器費用。他同時還列出兩大袋相當於兩天量的收費零錢，發現其中有外國錢幣、遊樂場代幣等，損失大約七百至八百元。

民眾若有意安裝「Fast Lane」電子收費感應器可致電(877)627-7745，或上網下載申請表格www.mtafastlane.com/index/account\_index.html。

## Community Residents Needed

For Election to  
Boston Connects, Inc. Board of Directors  
(serving Boston's Empowerment Zone)

Boston Connects will be having an election in four districts;  
District 2, the Highland Park area;  
District 7, the Orchard Gardens and the South End  
District 8, The Warren Gardens area  
District 9, Grove Hall Area

### What is the Empowerment Zone?

The Empowerment Zone (EZ) covers parts of, Downtown, Chinatown, South Boston, South End, Roxbury, Dorchester, Mission Hill and Jamaica Plain. The vision of the Empowerment Zone is to help individuals, families, and communities attain economic self-sufficiency. The (EZ) initiative is funded by the federal government (HUD), and governed by Boston Connects, Inc.

### Who is the Board and what is its role?

The Board of Directors is comprised of 24 members - 12 elected by Community residents by district, and 12 appointed by the Mayor. The Board is responsible for the oversight and implementation of the Strategic Plan, which was the basis for Boston's application for Empowerment Zone designation.

Members elected will serve three-year terms, beginning January 7, 2004.

### Who qualifies to run for Boston Connects, Inc. Board?

- Have valid proof of residency in the district in which s/he is running (utility bills, MA. state ID)
- Be a legal resident of the United States (a copy of your birth certificate, passport or green card)
- Be 18 years of age or older; and
- File a nomination form in person at Boston Connects, Inc. 2201 Washington Street, (Rear) Roxbury by 5:00 PM on September 17, 2003. Late nomination forms will not be accepted.

### When is the election?

The election will be held on Saturday November 1, 2003 from 8:00 AM to 2:00 PM.

### Where can I get more information?

Informational sessions will be held: September 9<sup>th</sup> 3:00 - 5:00pm & 6:00 - 8:00pm at Boston Connects, Inc. 2201 Washington Street 3<sup>rd</sup> floor Suite 302, Roxbury. Once complete nominations have been accepted, an Orientation session will be held on September 25<sup>th</sup>, 6:00-8:00 p.m. For information, please call 617-541-2677 or to validate EZ residency, or to request nomination papers, call Ms. Sherry O'Brien or Mr. Josie Hatuey at the Boston Connects, Inc. office at (617) 541-2670.

WWW.BostonEZ.org

Parcel 23D

The Chinatown/Leather District Central Artery Advisory Committee, the Boston Redevelopment Authority, and the Massachusetts Turnpike Authority jointly invite you to the

## First Viewing of Preferred Design Alternative for Parcel 23D (Chinatown/Leather District) Park

Monday, September 8, 2003  
5:45 PM - Open house preview of design boards  
Meeting starts promptly at 6:00 PM

St. James the Greater Church  
125 Harrison Ave., Boston

Cantonese Translation will be provided.

Next meetings:

Parcel 24- Monday, September 22, 2003, at 6:00 PM at St. James Church, 125 Harrison Ave.

Parcel 23D- Monday, October 6, 2003, doors open at 5:45 PM at St. James Church, 125 Harrison Ave.

For more information, contact Stephanie Fan, Chinatown Co-chair, at 617-357-7079 or [sfanpeach@aol.com](mailto:sfanpeach@aol.com) or David Seeley, Leather District Co-chair, at [seeley@daveseeley.com](mailto:seeley@daveseeley.com)



## 社區簡訊

· 昆士市英文班：亞美社會服務協會定於九月十六日（星期二）起開辦初級英文班，歡迎居住在昆士市，且有一位及以上，年在四歲或以內孩童的父母參加，此課程逢星期二及四，下午六時到八時上課，共六十個小時。學費、書本費均全免；上課期間提供免費托兒服務。

上課地點在昆士市路德會華樂堂：550 Hancock Street, Quincy, MA。報名或查詢，請聯絡譚秀婷小姐 617-472-3877。

· 塔美紐英裔醫院亞裔服務部門從九月份開始，恢復舉辦社區資源講座及醫療講座。

九月九日下午一時至三時的社區資源講座題目是《生命線》，地點在華盛頓街地下室下的 Wolf Auditorium 禮堂。《生命線》是一種個人緊急應對系統，在你面臨醫療緊急情況或出於危險中時，可及時監控，拯救你的生命。

九月十八日上午九時至十時之醫療講座題目是《減免醫療》，這是一項專為低收入人士設立的醫療服務。地點在哈立臣街一百七十一號地下室小禮堂。由於地方空間有限，有意參加者請預早登記（電話是 617-636-4579，時間是星期一至星期五每天下午一時至五時）。

以上兩項講座均有粵語、國語翻譯，活動免費，歡迎參加。

· 一年一度的第六屆卡麗瑪利慈善步行將於九月七日上午八時至中午十二時，於昆士市麻里街公園（Merry Mount Park）內的沛達草場（Pagan Field）舉行。主辦單位表示，該活動為一非比賽性質的步行籌款，全程四哩，籌得款項將用於昆士醫療中心，為沒醫療保險和保險不足的婦女提供免費乳癌檢查。

有關步行查詢和贊助表格上網 [www.quincyinc.org](http://www.quincyinc.org)，或電蘇先生 (617) 376-4013。

· 紐英倫藝術學會將於九月八日晚間六時，假該會舉辦慶祝中秋詩詞雅集活動，內容包括新舊詩詞、詩話、詞話作品欣賞、朗誦、揮毫，還有月餅助興。

該活動由朱紹昌、伍華彥主持，該會歡迎愛好詩詞之朋友參加。有關查詢電 (617) 728-8588。

· 被稱為「大挖掘」(Big Dig) 的波士頓中央隧道工程進度超前。有關官員八月二十七日晚間宣布，波士頓市中心 93 號南向公路將自九月二日起至十二日關閉九天，以便進行舊高架公路的拆除工作。

關閉的路段是 Leverett Connector 26A 出口至 Fleet Center 段公路。道路封鎖時，93 號公路南向的車輛將

改行 Leverett Circle，繞過施工處，再接下一個公路交流道。工程將派資深主管監督工程進度，確保每日工程在清晨五時前收工。以免影響上午的交通尖峰時間。

· 位在摩頓市的十六藝廊 (artSPACE16) 將於即日起至九月二十七日推出新的系列展覽：「The Locals I」，邀請摩頓地區的藝術家莫理森 (Amy Morrison) 和蕭恩 (Thomas Schorn) 展出他們最新的作品。該展覽將於九月六日（周六）下午二時至五時舉行開幕餐會，十六藝廊歡迎有興趣民衆前往參觀欣賞。

該系列展覽開放參觀時間為九月六日、十三日以及二十七日中午十二時至下午五時，週一至週五晚間需事先預約參觀。十六藝廊地址為 16 Princeton Rd., Malden，查詢詳情可洽陳素 (781) 322-6851，電郵 sandi.gallery@verizon.net。

· 文協青少年國樂團將於九月六日中午十二時至下午一時半，在文協中心 (437 Cherry St., W. Newton) 甄試新團員。文協表示，凡對各類國樂器，包括拉弦、彈弦、吹管、打擊樂及大提琴等具有演奏能力者，皆歡迎參加甄選。甄試項目包括基本節奏感測驗及自選曲獨奏 2-3 分鐘。除打擊外，參加甄試者請自備樂器。詳情可電歐陽東美 (978) 369-6656 安排甄試時間。

· 多元化者英聯盟將於九月十三日上午八時三十分至下午四時假班特利學院 (Bentley College - La Cava Campus Center, Waltham) 舉辦研討會，主題為「同心協力享大年：共度美好人生」，討論內容有如何照顧我們所愛的人及可提供協助的資源，了解我們周遭的文化，提出有關醫療照顧的適當問題及取得合適答案。主辦單位表示，名額有限，報名從速，大會提供免費接送，早餐及午餐，註冊費三元。

如有任何查詢及報名，可電中華耆英會 (617) 357-0226 與蘇先生或 Ellen 聯絡。

· 波士頓華人佈道會牛頓分堂將於九月七日起開始運作。活動分為粵語崇拜：週日早上九點十五分；粵語主日學：週日早上十一點整；英語崇拜：週日早上十一點整；英語主日學：週日早上九點十五分。並有完備的兒童事工及嬰兒照顧服務。

牛頓分堂住址為：218 Walnut Street, Newton, MA 02460。查詢電話：617-426-5711。傳真：617-426-0315。

· 麻州康復局腦傷計劃將於九月十七日起，開辦「本子的記憶」。由治療師丘文蓉及腦傷康復見證者林佩芳主持，將提供腦傷患者記憶策略訓練，以及情緒疏導和問題處理方法。詳情請洽丘文蓉 617-204-3651。

## WINDGATE ACTIVE ADULT CONDOMINIUMS (55+)

將在麻省的 SALISBURY 市建造 19 套廉宜的公寓  
(135 BEACH ROAD, SALISBURY, MASS.)

\*將以抽彩方式售予合乎條件的購屋者\*

11 套 1 個臥室 1 個衛生間 價格: \$130,000/\$135,000

4 套 2 臥室 2 衛生間 價格: \$145,000

申請者須符合以下 HUD 收入限制:

一人 - \$43,850 三人 - \$56,400

兩人 - \$50,100 四人 - \$62,650

4 套 1 個臥室 1 個衛生間 價格: \$100,000

申請者須符合以下 HUD 收入限制:

一人 - \$33,960 三人 - \$43,620

兩人 - \$38,760 四人 - \$48,480

諮詢會安排如下: 週四 9/11 7pm-9pm

諮詢會地點: WILLIAM HILTON SENIOR CENTER

本地居民和州居民有不同的優先

收入限制將根據家庭人數而調整

將有其他限制條件

申請表和資料可在以下兩個地點獲取:

The Salisbury Town Hall, 5 Beach Road, Salisbury

開放時間: 週一 8:30am-7:30pm 週二和週三 8:30am-4pm

William Hilton Senior Center, 43 Lafayette Rd, Salisbury

開放時間: 週一至週四 8am-2pm 週五 8am-1pm

或寫信至: Windgate Active Adult Condominiums

C/o P.O. Box 955, North Andover, Ma. 01845 (不接受電話或傳真)

申請截止期: 2003 年九月 22 日



平等住房機會



## Boston Water and Sewer Commission

The Boston Water and Sewer Commission will have a representative from the Community Services Department at the following neighborhood location:

Chinatown

CCBA

90 Tyler Street

Thursday 10:00 AM - 12:00 PM

September 11, 2003

Our representative will be available to:

- Accept payments (check or money order only - no cash please).
- Process elderly or disabled persons discount forms.
- Resolve billing or service complaints.
- Schedule the installation of outside reading devices, meter tests and special meter readings.
- Arrange payment plans for delinquent accounts.

Should you require further information, please call Thomas Bagley, Manager of Community Services, at (617) 989-7000.

980 Harrison Ave. Boston, MA 02119 (617) 989-7000 [www.bwsc.org](http://www.bwsc.org)